no longer have place when the whole  
course of events is before the writer and  
no others *have followed*. The combination of this consideration with the fact,  
that *brethren of our Lord* are brought  
forward in this Gospel in close connexion  
with His *mother*, makes it as certain as  
an implied fact can be, that those brethren  
were the children of Mary herself.

Ancient tradition states the birthplace of  
our Lord to have been a *cave:* and this  
tradition is nowise inconsistent with our  
text—for caves are used in most rocky  
countries as stables.

**the inn]** i.e. a  
public place of reception for travelers;  
not ‘*a room* in a private house.’ Of what  
sort this inn was, does not appear. It  
probably differs from that mentioned in  
ch. x. 34, in not being kept by an host:  
see note there.

**8.]** Mr. Greswell  
has made it highly probable that our Lord  
was born on the evening of (i.e. which  
*began*) the 5th of April, the 10th of the  
Jewish Nisan: on which same day of  
April, and the 14th of Nisan, He suffered  
thirty-three years after. Before this time  
there would be abundance of grass in the  
pastures—the spring rains being over:  
but much after it, and till after the  
autumnal equinox again, the pastures  
would be comparatively bare : see note on  
John vi. 10.

**9.]** **the glory of the Lord—the brightness of God’s presence**—the  
*Shechinah* (see reff.) which also accompanied His angels when they appeared to  
men. It is agreeable at least to the analogy of the divine dealings, to suppose  
that these shepherds, like Symeon, were  
*waiting for the consolation of Israel*.

**10, 11] {10} to all** THE **people**,—i.e.  
the Jewish people. To them was the first  
message of joy, before the bursting in of  
the Gentiles—just as here the one angel  
gives the prefatory announcement, before  
the multitude of the heavenly host burst  
in with their proclamation of ‘peace on  
earth.’

**{11} Christ the Lord]** This is the  
only place where these words come together. In ch. xxiii. 2 we have *“Christ a  
King,”* and in Acts ii. 36 *“Lord and  
King.”* (In Col. iii. 24 we have, in a  
somewhat different meaning [said to servants], “*ye serve the Lord Christ*.”)And I see no way of understanding this  
**Lord**, but as corresponding to the Hebrew  
JEHOVAH.

**12.]** Olshausen hazards  
a conjecture, that the stable or cave may  
possibly have *belonged* to these shepherds.  
But I think the words **even unto**, or **as  
far as** to Bethlehem, ver. 15, do not look  
as if Bethlehem were their *home*. It  
seems clear that *the spot* was somehow  
known to them by the angel’s description.

Not *“the babe,”* as A. V.;—the  
angel, in giving the sign, generalizes the  
term: they were to know the truth of his  
words, by finding **a child** wrapped in  
swaddling clothes, lying in a manger.

**14.]** It has been disputed whether  
**Glory to** means **There is**, or **Let there  
be, glory to God**. But there can be no  
doubt *that the sense of both these is included.*